

A

# Funeral Sermon

Occasion'd by the

# DEATH

OF

## *Samuel Crisp, Esq;*

Who Died the 20th. of  
June, 1703.

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By *Edward Grace.*

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Zechar. 1. 5. *Your Fathers, where  
are they?*

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L O N D O N,

Printed and Sold by *J. Marshal*, at the  
Bible in Gracious-street. 1703.

## Henry's Sermon

# Н Т А Р О



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TO MY  
Honoured Friend,  
Mr. Pbesaunt Crisp.

IT is the great Consolation  
and Glory of that State of  
the Church, which is called Chri-  
stian, that it hath Eternal  
Blessedness brought into a clear-  
er Light, than in former Ages;  
Which is the Sense of the Apo-  
stle's Words, that Christ hath  
brought Life and Immorta-  
lity to light through the  
Gospel.

A 2      FOR

# The Epistle

FOR now we need not fear, to lay down a Life that will come again, or to sleep a while in a Bed of Dust, when we certainly know, that we shall quickly be awakened, by the Life-giving Voice of our Redeemer, to behold the Face of God in Righteousness.

LIFE is good in it self, and Death is as evil: But as it stands now in the Covenant of Grace, and hath its Malignant Sting pluck't out by the Death of the Son of God, so it is good also.

YET this Consolation belongs not to all promiscuously, but only to the declared Sons of God

by

## Dedicatory.

by Regeneration, and the Spirit of Holiness working in them. We must experimentally understand the Mystery of Godliness, as it is declared in the Language of the Holy Ghost; which consists of two Parts, the Work of God without us, and the Work of God within us: As to the former, the Apostle tells us, that God was in Christ, reconciling the World unto himself, not imputing their Trespasses: And for the latter, the Scriptures speak of a New Birth, Christ formed in us, a peculiar Teaching of God, the Writing of the Law in our Hearts, the Love of God in us, and a Well of Water springing up to Everlasting

## The Epistle

Life. All which put together, and weighed in the Balance of of a serious Judgment, will make us sensible, that there must be a great and mighty Change upon our Hearts; that we must dye to Sin and all Unrighteousness, thro' the Power of the Holy Ghost; and that all that is in the World (as the Beloved Disciple speaks) the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, must be mortify'd; that we may have Eternal Life abiding in us. All this is the sole Work of God upon us, in the Exercise of the highest Mercy, Love and Grace, and makes way for the Soul's Co-operating with him, in the working out our Salvation,

## Dedicatory.

vation, and making our Calling and Election sure: *Which consists in the Suscitation of Grace confer'd upon us, and the Mortification of Sin in us, by the Cross of Christ; and consequently, in our conforming to Christ, in his Life, Death, Resurrection, and Ascension into Heaven.*

SO *ME* make a greater and swifter Progress in this Work, than others do; according to the Measures of Grace vouchsaf't, and their Diligence and Watchfulness in this grand Concern of Life. But, O Miserable Souls, that remain alienated from the Life of God! Who are unacquainted with the Power and

[ a ]      Spirit

## The Epitie

of the Gospel upon their Hearts; whom all the most holy Precepts, the most precious Promises, and the astonishing Love of the Redeemer, with all the Charms of Gospel Mercy, do no more affect, than they do the deaf Adder.

TO dye is as natural as to be born, but to dye well is from the Grace of God. And therefore, our great Work is to look out after this Grace, to get Eternal Life began in us, by the Knowledge of the Father and the Son: And to live according to the Rules of this Life. And if it be indeed, our Care to live up to our holy Profession, if we lean upon our beloved Lord in ascending

## Dedicatory.

ascending up out of the Wilder-  
ness of this World, if we look  
off from the things which are  
seen, to the Things which are  
not seen, if we make no great  
Account of Worldly Prosperity  
or Adversity, and if we take up  
our Cross, and deny our selves,  
and do all this from the con-  
straining Love of Christ, then  
the Bitterness of Death will be  
wonderfully allay'd, and this  
Officer, which seem'd to be the  
Lictor of the Law, with its Fas-  
ces of Rods and Axes, will ap-  
pear in the Glass of the Gospel  
to be the Mediator's Servant,  
and ours also for Jesus sake.  
Then this unknown Passage into  
the World of Light, will not  
seem so dark and terrible, but  
will

# The Epistle.

will be, as some apprehend the Death of all the faithful shall be, some time before the end; when there shall be such a palpable and sensible Union, between the Heavenly and Earthly Nature, that Death shall be as a pleasant Passage to an higher Room.

HOW precious in the sight of the Lord, is the Death of these Saints of his? who dye in Jesus, who dye at God's Command, as Moses did, and that most willingly; who dye that they may live with Christ, having in their Minds the pleasant Thoughts of ceasing from Sin for ever.

THESE

## Dedicatory.

THESE Things, Sir,  
were much upon the Heart of  
your Good Father: He desir-  
ed to be plentifully Baptised  
with the Holy Ghost. And  
such constant Desires, do much  
contribute to the making of a  
Good Man, better. Blessed are  
they, that hunger and thirst  
after Righteousness, for  
they shall be filled. The  
Diary of his Life containing  
the most remarkable Provi-  
dences of God towards him,  
and the State of his own  
Soul, for about Fifty Years,  
shews that he was not a  
Stranger to the most Excel-  
lent and Useful Work of a  
Christian

# The Epistle Christian, here on Earth.

BUT as to the Grace of God bestowed on him, how it wrought in him, and how lovely it render'd him in Life and Death, I have given some Account in the Close of the following Discourse.

WHICH is presented to you by right of Primogeniture, and also on the Account of your earnest Desire of its Publication, which I took as an Argument of your Piety towards your Deceased Father: (to use a Word first used by the Heathen Moralists in our present sense of it, and afterwards adopted by the Apostle into the Text

## Dedicatory.

Text of the New Testament,  
aad Baptised Christian) and  
therefore was willing to comply  
with your just Request, it being  
part of the Justa due to such  
a Father.

SIR

THAT which remains on  
your Part is, that you be a Follower  
of Him, and all other the Saints  
of God, who thro' Faith and  
Patience inherit the Promises.  
For you cannot do your self or  
him a greater Honour, than by  
standing up in your Father's  
stead, in the strict Profession  
of Pure and Undefiled Re-  
ligion. And thus, the Loss  
the Church sustains by his  
Death, will be made up in your  
Life.

The Epistle  
Life. O let us remem-  
ber the Crown of Righte-  
ousness! *I am*

SIR,

Your most Affectionate  
Humble Servant



EDWARD GRACE

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ERRATUM.

IN the Second Page of the Epistle Dedi-  
catory, Paragraph 2d. line 2, instead of  
*as evil*, read *an Evil*.

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# A Funeral SERMON.

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PSALM xxxvii. 37.

*Mark the perfect Man, and  
behold the upright: for the  
end of that Man is Peace.*

**I**BELIEVE there are not many in this Assembly so far Strangers to the late Providence of God amongst us, that I should need to give an Account of the Choice of this Subject.

WE have lost a Neighbour, a Friend, a Brother, with whom we lately convers'd, Took sweet Counsel, and went into the House of God in Company, with the Voice of Joy and Praise. We Prayed together, we Sang together, and we shewed forth the Lord's Death together: But now, alas!

B his

## A Funeral Sermon.

his place is empty, and will know him again no more; he shall Worship no more in this manner, nor Drink no more of the Fruit of the Vine, till he Drink it new with Christ in the Father's Kingdom. All Societies here on Earth, whether Family, Civil, or Sacred, must dissolve to fill up the Holy, the Catholick, and Indissolvable Society above.

INDEED, had the Holy Will of God in his Decrees, agreed with the Prayers and Desires of many of his Faithful People, we should have had other Work to do this Day, than that we are now called to.

BUT as it is not fit that we should dispose of our selves, so much less of others, as to the great Concern of Life and Death. It is the peculiar Glory of the Lord Jesus Christ, to wear the Keys of Death and the invisible State at his own Side. He is most meet for it, and worthy of it. And this is most Comfortable to us; for Infinite Power, Wisdom and Love will dispose all Things for the best.

A GOOD Man, therefore, should not desire Life for himself, or for the dearest Friend or Relation in the whole World, one Hour beyond Christ's Appointment,

pointment, be it sooner or later; for this certainly is the best time: and if we think not so, we shew so little Esteem and Reverence of the Lord Jesus, of his Goodness, Authority and Wisdom, so little Resignation to him, and Desire of his Presence, that we may justly fear, for this very reason, that our desired long Life shall be fill'd with Miseries, and that at Death we should want that Comfort and Joy, that is usually the Portion of Resigned Souls.

THE Number of the Elect is always the same; but the Number of Believers is always increasing, till the Mystical Body of Christ is perfected. And as some are brought into the Kingdom of Grace, so others are removed to the Kingdom of Glory. Hence the Consideration of the Death of the Faithful, hath more of Comfort than Sorrow in it; which is also further confirmed by the Text: *Mark the perfect Man, and behold the upright; for the end of that Man is Peace.*

THE Argument of this Psalm is much the same with that of the 73d. but there is much difference in the Temper of David in this Psalm, from that of *Asaph* in the other. For he Ver. 2. 13.

B 2 was

was under sore Temptation on the account of the Prosperity of the Wicked, and the Afflictions of the Righteous. He had almost given up Religion as a vain Thing; and therefore he speaks of himself, and writes primarily for his own use. But *David* is very sedate and composed, free from Temptation himself, and writes for the use of those, whose Faith might be shaken by the Difficulties of Divine Providence.

HIS main Scope is to demonstrate this great Truth, That, whatever Colours or Appearances there are to the contrary, *It always goeth well with the righteous, and always ill with the wicked.* It is a great Question, who is the Happy Man; The Opinion of the World is, It is he that acquires the greatest Riches, Honour and Power, and after a late Enjoyment of them in Health and Peace, doth leave them to a numerous Offspring. But the Judgment of those which are Taught of God is far otherwise; they say, *Blessed is the Man whom thou chusest, and causest to approach unto thee. And blessed is the Man that feareth the Lord, that delighteth greatly in his Commandments.* And this is the Account

Ps. 17. 14.

Ps. 65. 4.

Ps. 112. 1.

Account the Psalmist gives in the Text,  
*Mark the perfect Man, &c.*

HERE, in general, we may observe  
(for the fence of the Words leads to it)  
That a true Estimate cannot be made  
of any Person's Happiness, without ta-  
king in his End. If his End be Happy Luke 16.19,  
20, 21, &c.  
he is Happy; if his End be Mis-  
erable, so is he. The rich Sensualist  
in the Gospel seem'd Happy, but was  
Miserable; and poor *Lazarus* seem'd  
Miserable, and yet was Happy; be-  
cause in the End one was sent to Hell,  
and the other *was carried by Angels*  
*into Abraham's Bosom.*

WHEN the Spirit of God saith,  
*Mark the perfect Man, and behold the*  
*upright;* He doth not mean two Per-  
sons, but one and the same; as appears  
by the close of the Words, *The End of*  
*that Man is Peace.*

THE Doctrine that I shall insist  
upon from the Words, is this, *That*  
*the Man who is perfect and upright in*  
*his Life, shall be Happy and Blessed in*  
*his Death.*

IN the opening of this, I will  
shew you.

I. *Who they are that are Charac-  
teriz'd by these Titles, the Per-  
fect*

## A Funeral Sermon.

*perfect and Upright: Or, open these Characters to you.*

**II. The Peace and Blessedness of the Perfect in their Death.**

**III. The Relation this Perfection bath to our final Blessedness: And then,**

**IV. Come to the Application.**

**I. First, FOR the Characters Perfect and Upright;** they are equivalent, and the latter is exegetical of the former: So that it is not absolute Perfection that is meant, but such as consists in Integrity of Heart. For there is a two-fold Perfection mention'd in Scripture; Legal and Evangelical. The Legal is a compleat Conformity to the Law of God, in every tittle of it.

**Gal. 3. 10.** It is a continuing in all Things that are written in the Book of the Law, to do them. Such was the Perfection of our first Parents in their Primitive State, *Eccles. 7. 29. God made Man Upright.* Such is the Perfection of the Elect Angels, and the Spirits of just Men made perfect. Though never any but our Lord Jesus, perform'd a Life of perfect Obedience

# A Funeral Sermon.

7

Obedience here on Earth. It was he only that was *Holy, Harmless and un-defiled, and separate from Sinners.* And he was manifested to take away our Sins, and in him was no Sin, 1 John 3. 5.

Heb. 7. 26.

THIS, therefore, cannot be the Perfection here meant; for there is great Imperfection in all our Services that we present to God. What Sincere Believer doth not mourn over his Unbelief? Which of the Children of God, when they are most Obedient to their Heavenly Father, do not mourn over their Disobedience? Doth not the Church say, *I am Black, but Comely, as Cant. 1. 5.* *the Tents of Kedar, as the Curtains of Solomon?* And doth not Job say, *If I Job 9. 30,* *wash my self with Snow-water, and 31.* *make my Hands never so clean; yet* *shalt thou plunge me in the Ditch, and* *mine own Cloaths shall abhor me?* Our best Duties have so much of Sin in them, as would expose us to the Anger of God, if he did not graciously pardon and accept us in the Beloved.

2. Secondly, THERE is an Evangelical Perfection. This is attributed to the Children of God in the present State. They are never said to be without Sin, yet they are said to be perfect:

Phil. 3. 15. *feet, Let as many as are perfect be thus minded.* And God himself gives this Character of Job, that he was *a perfect and upright Man, &c.* And yet none of these were absolutely Perfect: For the Apostle confesseth, that *he had not attained, that he was not already perfect; that he did not count himself to have apprehended; but was reaching forward to the Things which are before.* And Job, notwithstanding his honourable Character, falls into such excesses of Passion, that he curseth the Day of his Birth, and that not in a sudden rash Expression or two, but in a set Discourse. This Perfection, then according to the Language of Scripture, signifies nothing else but Sincerity of Grace, or Truth in the inward Man, Ps. 51. 6. Let us then consider the Perfection of Grace in the Saints, in the present State, from whence they are denominated Perfect.

1. THERE is an essential Perfection. The Essence is that which doth bound each Species or Sort of Things, whether Natural or Moral, and consequently distinguishes it from Things of any other sort. So the Essential Perfection of Grace, is that by which it is distinguish'd from all that is Counterfeit,

tetfeit, and from the inferiour Work of the Holy Ghost, in those that are not truly Sanctify'd. Christ distinguishes thus; *Oyl in our Lamps, and Oyl in our Vessels.* If there be any thing wanting in any Professor, that belongs to the Essence of Grace, he cannot be numbred amongst the Saints: If he should be never so strict an Observer of the Commandments of God, and had not true Faith in the Lord Jesuſ, he could not have the Denomination of a perfect Man. Christ would ſay to him, *One Thing thou lackeft.* Again, if he had all Faith, i. e. all the Doctrine of Faith in his Head, together with a miraculous Faith, ſo as to remove Mountains, yet *if he bath not Charity, it will profit him nothing;* for his Profession is but a meer Noise, and he himſelf *as sounding Brass, and a tinkling Cymbal.* Therefore, we ſhould diligently examine our State, that we may ſee whether we can find those Things in us, which do neceſſarily and infallibly accompany Salvation. Indeed, the real Essence of Things is unknown to us; but the Properties are known; we know not the Substance of Gold, but the Properties of it are obviouſ. It is Yellow, Fusible, Malleable, Fixt and Weighty in a great proportion to its Bulk. So Grace, as it is infused by the Spirit of God in Regeneration, cannot be known

Math. 25.  
3, 4.

<sup>1</sup> Cor. 13.  
1, 2, 3.

known, and yet the Properties of it cannot be hid. I shall, therefore, consider the Properties of sincere Grace, and they are these.

(1.) IT is a Principle that gives the Soul its first Motion towards God, and continues it. 'Tis the Soul's Inclination to an infinite and uncreated Good, which is now the beloved Object, tho' no ways suitable or pleasing before. There is a great Distance between God and us, in our natural State: we are separated by the vast Gulph of Sin, and cannot be brought near, but by the Grace of the Redeemer in Reconciliation and Regeneration: By the former the Enmity is removed, and by the latter there is such a Nature infused, that disposeth us to draw near to God, and to delight in him, as our Portion. Hence, St. Austin rightly teacheth, that Medicinal Grace consists in a Spiritual Suavity or Delectation, which is a good Comment upon *Psal. 110. 3.* *Thy People shall be willing in the Day of thy Power.* This salves the Liberty of the Will, in a Sinner's Conversion unto God, yea, establisheth it.

(2.) Another Property of sincere Grace is this, That it is diffusive. *The Kingdom of Heaven* (faith our Saviour) is like unto Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened. *Mat. 13. 33.* By the Kingdom of Heaven is meant the Grace

Grace of God in his People ; this passeth thro' all the Faculties, and makes us Holy in Soul, and Body, and Spirit. The more precious any Ointment or Perfume is, the more it doth diffuse it self. This Observation the Evangelist makes, in recording the memorable Passage of Mary's anointing our Saviour's Feet. *John 12. 3. Then took Mary a pound of Ointment, of Spikenard, very costly, and anointed the Feet of Jesus, — and the House was filled with the Odor of the Ointment.* Noting to us the preciousness of the Ointment, from its rich and diffusive smell : such is the Nature of sincere Grace, it fills the whole Soul, yea, many times overflows in Conversation, that the whole Company is sensible of the Savour of it.

(3.) IT is destructive to the carnal and sensual Principle in Believers. Man naturally is a Vain, Proud, Selfish and assuming Creature : But when Grace takes Possession of the Soul and ruleth there, then these vicious Inclinations are not only curbed, but subdued and mortify'd. It makes us stoop low, that we may enter into the Kingdom of Heaven ; and to think meanly of our selves, our own Strength and Righteousness, that Christ alone may bear the Glory : and to forego our own Interest for the Glory and Interest of our Lord and Saviour. See

## A Funeral Sermon.

how it wrought in the Centurion: Lord,  
 Matth. 8. 8. (says he), *I am not worthy that thou shouldest come under my Roof*: And in  
 Eph. 3. 8. the blessed Paul; *To me, who am less than the least of all Saints, is this Grace given, &c.* And again, *I laboured more abundantly than they all, yet not I, but the Grace of God which was with me.* Here it depresseth Pride and Vain Glory.  
 Phil. 1. 21. In another place he sayeth, *To me to Live is Christ. i. e. My Life is for Christ's Interest and Service, yea, Death*  
 Acts 20. 24. too: *Neither count I my Life dear unto my self, so that I might finish my Course with Joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.* Here it depresseth Selfishness, and that in the most admirable manner: for what is dearer than Life? and yet the Apostle doth not count it dear, but is ready and willing to lay it down, when ever his Lord and Master should require it.

(4.) IT is a constant and indeficient principle of Holy Acting and Living. *The Waters which I shall give him, shall be in him a Well of Water, springing up into Everlasting Life.* By Waters is meant, a Principle of Grace wrought in the Soul by the Holy Ghost, this Christ tells us shall never fail: 'Tis not as a Land Flood, but as a Living Spring, not as a Cistern, but as a Fountain that never drieth up.

OF

OF the four sorts of Ground mention'd by our Saviour in the Parable of the Sower, it is only the last, that is the good Ground, that brings forth Fruit to Perfection. These are they who are of a perfect Heart, which our Saviour calls a good and Honest Heart : some others have only a lower Principle, *Who receive the Word with Joy, and in the Time of Temptation fall away.* When Religion is in Esteem, then they are of the foremost among the Professors of the Gospel: but when Religion exposeth to Suffering, then they comply with the times, to avoid the Cross of Christ. And this shews that Religion hath no deep Root in their Hearts. *The double minded Man is unstable in all his wayes;* In his Doctrine, Worship, and Practice of Religion. Men may have Fits of Devotion, when they are under Affliction or Terrors of Conscience; but when these are over, they relapse into their former Course of Sin. But they that have true Grace are all of a piece, and in Prosperity and Adversity, they hold the same Course. In a Word, a sincere Christian desires to know the whole Mind of God, and to do the whole Will of God. He aims at Perfection, according to the Rule of Christ. *Be you perfect, as your Heavenly Father is perfect.* He doth not change his Religion as Men do their Fashions,

Matth. 13.23  
ver. 21.  
James 1. 8.  
Matth. 5. 48

## A Funeral Sermon.

shions, but is constant and uniform in his Obedience. He doth not only comply with some Precepts that are more easy, but *bath a respect to all God's Commandments.*

Col. 3. 1.

\* *ἀναθετε*  
John 3. 3.

Hebr. 11. 16

(5.) THIS holy Principle of Grace carries the Soul towards Heaven. If we are risen with Christ, we cannot but set our Affections on Things above, where Christ is at God's Right Hand. 'Tis of an Heavenly Original, and therefore we are said to be born from above\*: and for this reason, it will carry back the Soul, from whence it doth proceed. Some good Degree of Heavenly Mind-edness is essential to Gospel Perfection: And therefore, this hath been the Description of the Saints of God in the Old Testament state, and the new. But now, saith the Apostle, *They desire a better Country, that is an Heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a City.* And as for the Saints of the New Testament, the Apostle lets us know what their Temper and Character is, *Phil. 4. 20. Our Conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ.*

2. THERE is an Integral Perfection in every Child of God, which consists in the entire Combination of all the Graces of the Holy Ghost. There is a Unity, and

and yet variety of Grace. All Graces together make but one new Nature, or one new Man; but this new Man hath various Members, which are distinguish'd by their Objects. Therefore, where there is one Grace in Truth, there are all the Graces of the Spirit; though a Christian may be more eminent in one Grace than another; as *Moses* in Meekness, *Job* in Patience, and *Abraham* in Faith. And herein, there is a great difference between Spiritual Gifts and saving Grace. As for Spiritual Gifts they are separable.

*To one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit, &c.* But it is nowhere said, to one is given the Grace of Faith, to another the Grace of Love, to another Hope, and to another Fear by the same Spirit. For the Holy Ghost doth not divide these severally to every Man as he will, but gives them conjunctly to all the called of God. We are plainly taught in the Word of God, that where one of these is, all the rest are to be found. The Apostle tells us, *the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c.* intimating where one is, there all the rest are; for it is not said the Fruits, but the Fruit of the Spirit are Love, &c. So again, when the Apostle Peter requires

us

1 Cor. 12.8v. 11.Gal. 5. 22.

<sup>2 Pet. 1. 5.</sup> us to add to our Faith, Virtue, &c. he concludes with these memorable Words, *If these be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ*: Which Words, do not only note to us the Usefulness of all those Graces mention'd, but do also connote the inseparable Union of each with the rest. It is not necessary that any one should have all the Gifts of the Spirit, for what is wanting in one may be supply'd from another; and God would have it so, that his People might have need of one another; that there might be mutual Dependence, Care and Love. *God hath tempered the Body together*—  
<sup>1 Cor. 12.</sup> *that there should be no Schism in the Body* ; <sup>24, 25.</sup> *but that the Members should have the same Care one for another.* But for the Graces of the Spirit, there must be each of these in every Christian, otherwise there would not be the compleat Image of Christ in them.

II. I COME now to the Second General; To shew you, *What is the blessed and peaceable End of the perfect Man.* By End is meant two Things. 1. Death. 2. The State that follows upon Death. It is not the former alone, or simply that is here meant: For as to Death it self, the sincere Christian hath many

many times no Advantage above the Hypocrite ; they die by the same Diseases, and have the same Pain and Difficulty in their Dissolutions : *For all things come alike to all, there is one Event to the Righteous and to the Wicked:* Yea, the wicked may have some Pre-eminence above the Righteous : they may have no Bands in their Death, and the other may have a hard and lingering Death. The Unregenerate and carnal Gospeller may die with the hope of Heaven, and a Child of God may leave the World in much Darkness of Spirit, and Fear of Hell. God may hide his Face in the time of Death from his own People, as he did from his own Son, who cryed out, *My God, my God, why hast thou forsaken me!*

YET it must be acknowledged that God doth vouchsafe such an happy and comfortable Death to some of his People, and such an abundant Entrance into his everlasting Kingdom, that they taste of the Joys of Heaven, while they are tasting the Bitterness of Death. The Agonies of Death have been swallowed up in the Rapturous Triumphs of Faith and Love. Excellent was the Grace of God, in this kind, to a late deceased Gentlewoman : who being ready to give up her Soul into the Hands of her Redeemer,

Mrs. D. Butler.

## A Funeral Sermon.

spake with such a cheerful Air ; with such a pleasant Countenance, with that Strength of Faith, and with that Clearness of Reason, concerning the Things of the Kingdom of God, and her Interest in Christ, as mightily refreshed and edify'd all that were about her ; so that it was hard to know for the time, whether their Sorrow or Joy exceeded. But because this is not common to all, therefore to find the blessed End of the Perfect and Upright, we must consider the State that follows upon Death : the End which God hath appointed them to. And so though they may die in great outward Troubles, and in an *Eclipse* of the Divine Favour, yet they die in Peace, because, at Death the Righteous shall enter into Peace.

Isa. 57. 2.

NOW to set forth the Blessedness of the Perfect and Upright Person, (for all Heavenly Blessedness and Glory is contained under the Name *Peace*) I shall take my Rise from the hint we had from the Scripture last cited, *Isaiah* 57. 2. and the Words of the Apostle in the Epistle to the *Hebrews*, *There remaineth a rest for the People of God.*

Heb. 4. 9.

1. THE perfect and upright shall have rest in Heaven.

(1.) THEY shall have Freedom from all Toil and Weariness in the Service of God. And this is a great and comfortable

ble Rest. Though the Work of God be the most delightful Work to the Saints, when they are in a right Frame; and as the Apostle saith, *his Commandments are not grievous*, yet the Flesh is infirm, and therefore we cannot continue in any holy Exercise without Weariness. We find, when our Saviour was here on Earth doing the Will of his Father, his holy Body was wearied with Labour and Travel, and needed the Refreshments of Food and Rest. And he saith of the Disciples, *the Spirit is willing, but the Flesh is weak*. This is a great Trouble and Grievance to the People of God, and most of all to the aged and infirm. Our Duties are hindered, the Pleasures of Religion much abated, and the Glory of Gospel Worship much obscured, by reason of the Infirmity of our Flesh. But in Heaven all this shall be done away: then shall be no Weariness of Body, no Faintness in our natural and vital Spirits, no Foulness or Blackness in our animal Spirits to tincture or burden the Soul. For this Oeconomy of Nature shall cease, *For Flesh and Blood cannot inherit the Kingdom of God, neither can Corruption inherit Incorruption*. And therefore as the Apostle farther saith, *This natural Body must be made a spiritual Body, and this Corruptible must put on Incorruption, and this Mortal must put on Immortality*.

1 Johh 5. 3.

Matth. 26. 41.

1 Cor. 15.

50. v. 53.

D 2 (2.) THEY

## A Funeral Sermon.

Job 5.7.

(2.) THEY shall be freed from all Evils and Afflictions of Body and Spirit. There shall be no Diseases, Pains, Losses, or Crosses, which do attend us here. There shall be no Sicknes in the Body, no Grief in the Mind, nothing at all to create Uneasiness. We are born into this World, to enter upon a Life of Sorrows, as naturally *as the Sparks fly upwards*: But when we shall be born into the invisible Glorious State, then a Freedom from all that is afflicting will be as natural to us, as Afflictions and Sorrows are at present. The State of this World is such by reason of Sin, and the Consequents of Sin, and the just Ordination of God, that Afflictions are natural and necessary to us; and the State above is such by reason of Holiness, and the wise Ordination of God, that all kind of Felicity and Comfort will be more natural to us, than Afflictions and Sorrows in this Life.

(3.) AS there shall be no Affliction in Heaven, so there shall be no sorrowful Affection there. When the former things are done away, then the former Affections will be done away also. God

*Rev. 21.4. shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: for the former Things are passed away. Because there is no more*

more Pain and Death, which are the former things. Hence it is, that there is no sorrowful Action or Affection more. There are no Tears in their Eyes, no Grief in their Hearts. There shall be no Sorrow for Sin, for there shall be no Sin there to sorrow for. There shall be no Sorrow upon the Account of any sad Object, for no such thing shall be seen there; neither shall there be any Sorrow for Temptations, for Satan shall not cast a fiery Dart there. This is the first thing.

2. THEY are blessed in their End, for that they enter into the most Excellent Place, and Blessed Society. Heaven, it is God's Throne, his Royal Mansion, erected for the Glory of His Majesty, and the Honour of his Kingdom. The Fabrick of it is far superior to all the goodly Buildings here on Earth. The Magnificence of *Solomon's Temple* is but a Shadow of it; yet the Society is more than the Place. The Communion of Saints is a great Privilege here on Earth; therefore that of perfected Saints in Heaven, (whom we shall perfectly love) must needs be transcendently delightful. *David* saith, *my Goodness extendeth not to thee, but to the Saints on the Earth, in whom is all my Delight.* But this Delight is very low in comparison of the Mutual Delight of the Saints

## A Funeral Sermon.

above. For here are many Things to alay the sweetnes of Christian Conversation, as the Defects of Light and Love, to mention no more. But in Heaven these are perfect; for 'tis a Kingdom of Light and Love, from whence all Ignorance, Ill-Will, and Alienation of Affection are proscribed for ever.

3. THEY are blessed in their End, in that they shall have the Presence and Enjoyment of Christ the Redeemer, the Son of God in our Nature; who shall be communicating his Glory by that Nature to his People for ever. This is one great Happiness of Heaven, else our

*John 17. 24.* Saviour had not pray'd, *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my Glory, which thou hast given me.*

Surely the seeing of Christ's Glory will be a great Addition to the Saints Happiness. It is a blessed Thing to see him through the Latess of Ordinances, but much more to see him Face to Face. This Sight of Christ's Glory contributes two ways to our Blessednes. 1. As we are the Friends of Christ, so we shall be

*John 14. 28.* happy in his Happiness. *If ye loved me (faith Christ to his Disciples) you would rejoice, because I said I go unto the Father, for the Father is greater than I.*

*John 3. 29.* This was verify'd in John the Baptist. The Friend of the Bridegroom, which standeth and

and heareth him, rejoiceth greatly because of the Bridegroom's Voice: this my Joy therefore is fulfilled. O it is enough to make a Friend and Lover of Christ happy, to see him who was abased for his sake, so highly advanced at the Father's right Hand! 2. Physically, for the Sight of Christ's Glory hath a transforming Power in it to make us glorious and blessed. The Apostle gives this as the reason *Why we shall be like unto him, because we shall see him as he is.* And the Psalmist makes the Vision of God the Cause of our Likeness to him. *As for me, I will behold thy Face in Righteousness, when I awake I shall be satisfied with thy Likeness.*

1 John 3. 2

Psal. 17. 17.

Fourthly, THE highest Glory in Heaven to the perfect Man, is the Enjoyment of God himself. Therefore Christ saith, *Blessed are the pure in heart, for they shall see God.* The blessed God, *the Father of Glory,* as the Apostle speaks, will raise up our natural Faculties to the highest pitch, and give supernatural and glorious Endowments to make us meet Recipients; and then will unveil his Glory, manifest his Perfection, and shed abroad his glorious Love upon us, so that we shall, according to our Capacity, be filled with his Glory.

Matth. 5. 8.

III. I SHALL now come in the last Place to consider, *The Relation between the Perfection of the Saints in this Life, and their Blessedness and Glory in the Life to come.*

*1. THERE is the Relation of an Antecedent and Consequent. Sincere Grace is given first, and Glory afterwards, and this not in an arbitrary Way,*  
 Psal. 84. 11. *but according to a fixed Rule. He shall give Grace and Glory. The Connexion between these is certain and infallible: without this Perfection there is no Blessedness, For without Holiness no Man shall see God: And whosoever is perfect in the Sense before explain'd hath the fullest certainty, from the Order and Promise of God, of Eternal Happiness. For to them who by patient continuance in well-doing, seek for Glory, Honour, Immortality; he will give Eternal Life.*

Rom. 2. 7.

*2. SINCERE Holiness hath such a Relation to the Heavenly Glory, as there is between the Way and the End; or, as there is between Meetness and Possession. Receiving the End of your Faith the Salvation of your Souls. Hence, good Works are said to be *Via ad Regnum, non causa regnandi*; The Way to the Kingdom, not the cause of reigning. O what a vast Difference is there between these! as much*

Bernard.

much as there is between going to a Feast, and a Right of sitting down and partaking of it: Or, going to the Exchequer, and having Right by the King's Warrant to receive a Thousand Pounds. Meetness is one Thing, and strict Right is another. *The Heir* (saith the Apostle) *as long as he is a Child, differeth nothing from a Servant, though he be Lord of all.* He hath as good a Right as ever he will have, but he hath not Possession and Use, because he wants that Maturity of Knowledge and Wisdom, that is necessary to his personal Enjoyment of it. It is therefore necessary to distinguish *Jus* and *Aptitudo*. It is necessary in the Law and Gospel too. Our Right to Life is only by the Blood of Christ; *Having boldness to enter into the holiest by the Blood of Jesus.* But our Meetness ariseth from Sanctification, therefore the Apostle Paul gives Thanks for the Colossians that God had made them meet to be Partakers of the Inheritance of the + *Grotius* gives a very fine Ex- plication of the difference be- tween *Jus* and *Aptitudo*. *De jure belli & pacis.* Lib. I. Cap. I. VIII. *Recte hoc discri-*

*men notatum a Cyri Magistro. Nam cum Cyrus pueri minori, minori tunicam sed alienam attribuisset, & majori, contra majorem, docuit eum magister: Tunc quidem ubi constitutus esset arbitrator ejus quod cuique conveniret, ita agendum esse. At ubi judicandum esset utrius esset tunica, id spectandum utra possessio justior, eum ne rem habere qui vi abstulisset, an qui fecisset aut emisset. Ex institutione Cyri lib. II.*

*Saints in Light, by a Work of the Holy Ghost upon them, as is intimated in the same Place. And the same Apostle, when he had compared the World of Mankind to a great House, in which are many Vessels, and some to Honour, and some to Dishonour; he tells us, if a Man purge himself, he shall be a Vessel of Honour, sanctify'd and prepared for his Master's use.* Not as if our Election did depend upon our Holiness, (as the Arminians would interpret it) but because we cannot know our Election, but by the Fruits of it. For the Apostle had spoken of a double Seal to the Foundation of God, the privy Seal, *the Lord knows them that be his*, and the publick Seal, *Let every one that names the name of Christ depart from Iniquity.* And from thence we may be sure, that we shall be Vessels for the Glorious Use of our Master in Heaven.

3. HENCE it follows, That these have not the Relation of Work and Wages; or of Merit and strict Reward: for our best Duty's are of no Advantage to God, they need pardoning Mercy, and our Spiritual Abilities to perform them are from God: What Room is there then left for Merit? *Can any be profitable unto God, as he that is wise may be profitable to himself?* Must not the most Excellent

2 Tim. 2.20

Job. 22. 2.

of

of God's Servants, in the view of their best Works, say with Nehemiah, *Remember* Neh. 13. 22 *me, O my God, concerning this also; and spare me according to the Greatness of thy Mercy.* And with the faithful and industrious Paul, *I laboured more abundantly than they all, yet not I, but the Grace of God that was with me.* It is said, indeed, (they are the Words of our Saviour,) *They shall walk with me in white, for they are worthy.* But this is Rev. 3. 4 nothing else but Meetness, which the Greeks express by *αξία*, and *ἐξοία*. As Math. 3. 8. when the Baptist commands the *Pharisees* and *Sadducees*, to bring forth *Fruits worthy of Repentance*; the true Sence is given by our Interpreters, in these Words, *Fruits meet for Repentance*. So again, we are required to *Walk worthy of the Vocation wherewith we are called, and to walk worthy of God, &c.* The Sence of which Words, cannot safely be extended further, than to express a Meetness in our Conversation, to the Grace of God bestowed upon us.

Eph. 4. 1.  
Col. 1. 10.

4. And *Lastly*, Y E T this Blessedness is given in a way of Reward to the Perfect. For no doubt, it is lawful for us to speak, as the Scripture doth: And therefore, they are for over-Gospeling, who affirm, that to encourage our selves with the hope of a Reward is mercenary.

ry. Surely they do not consider, what the Apostle saith of *Moses*, that *He had a respect to the Recompence of the Reward*: Nor of him, that was greater than *Moses*, even of Christ himself, Who for the Joy that was set before him, endured the Cross and despised the Shame. And surely none will say that Christ was mercenary. Yet I will allow that as a Pious Saying, and the Author a devout Person; *Burn Heaven and quench Hell, yet will I love and fear my God*: If the Meaning be no more than this, that there is, and ought to be in every true Christian, an higher Principle in his Obedience, than the mere Hope of the Reward: And that the Love of God, ought to be the chief Spring of all the Actions of a Christian Life. It is sinful Desire, or Concupiscence, which refers all to it self; yet it is not Repugnant to the Love of God, to have an Eye to the Reward, if this be the less Principal Motive to Obedience. If we did well consider our own Nature, and the Way of Divine Goverment by the Word and Spirit, we should not deny, that Heaven hath something of the Nature of a Reward: And if we did consider the Dueness of our Obedience, the Freeness of Divine Grace, and the Fulness of Christ's Merits, we should not carry the Notion of a Reward too far; as is easily and frequently

frequently done. A Reward is either taken strictly and properly, for a righteous Recompence given for Service done, and so it includes Merit in it; for that the not bestowing of it would be unjust; and thus it is certain, it can have no place in God's dispensing of Eternal Life to his People. Or, 2. In a lower Sence, for that which is given to shew the Liberality of the Rewarder, and his Desire of encouraging Vertuous Actions; which being difficult by reason of Corruption within, and Temptations and Sufferings from without, are sweetned by the Wise Ordination of God, with the hope of the Reward: And thus the Benefit promised in the Covenant of Grace, may come under this denomination. That which creates the Difficulty in our Minds is this, that ordinarily a Reward doth connote Merit, which is too proud a Word for the Lovers of Christ to admit. Therefore, if we could find out a Reward, that doth not include any Merit in it, this would best suit the Case in hand, and settle in us right Apprehensions about it. And doth not the Apostle greatly relieve us in this point, shewing us there may be a Reward where there is no Merit. 1 Cor. 9. 24, 25. *Know ye not, that they which run in a Race, run all, but one receiveth the prize? so run that ye may obtain. And every one that*

that striveth for the Mastery, is temperate in all things: Now they do it to obtain a corruptible Crown but we an incorruptible. Now that which I observe is this, that the holy Ghost compares the Christian Life to the *Isthmian Games*, which were well known at *Corinth*, and were instituted for the exercising of their Youth, for to make them more fit for the Service of their Country in War and Peace.

1. THE Racers and Wrestlers dieted themselves, that they might be more fit for their several Exercises; so we must be temperate in all things. 2. They had their Laws given them which were to be observed; so we who strive for a better Mastery, must strive lawfully. 3. There was a Reward and Encouragement to them that overcame, and a Judge appointed to determine their Pretensions. So the Apostle tells us, there is a Crown of Righteousness, which God the Righteous Judge shall give to those that love Christ's appearing. 4. The Racer or Wrestler did merit nothing; no more do we; we do not so much as Merit in a way of distributive Justice; as when the Law promiseth a Reward to a Subject: For in this Case, there is something of Grace, and something of Merit; but in ours there is no Merit at all. *Rom. 11. 6.*

The Application of the Point.

USE. IF the perfect are blessed in their Death, then it is a clear and very easy Inference, that Hypocrites and ungodly Men are miserable at Death. They are never happy, but then they begin to be very miserable. For the common Rule doth infallibly hold in this case. The perfect are blessed in their Death, *but the ungodly are not so*; when Death shall seize upon them, it shall deliver them over to the second Death; and then their case is woful, easelless, and remediless: For the Law of God they have broken, and the Gospel they have despised, so that nothing remains but that Justice should be glorify'd in their Destruction, which will be the heavier, because they have added Rebellion to their Sin. There is but one Attribute in God, that such Sinners can have any hope in, and that is Mercy; but herein they deceive themselves; for even Mercy will plead against them, *I have waited so long, I have called so often, and have been rejected in such a scornful manner, that every base lust hath been prefer'd before me; therefore I will laugh at their*

## A Funeral Sermon.

their Calamity, and mock when their fear cometh. O let them consider what Mercy it is, that they deceive themselves with, to their everlasting Undoing: It is an uncovenanted Mercy, a Mercy without Christ, without the Spirit of Grace, without Faith, Repentance and Holiness. But alas where will the poor Sinner find such a Mercy to save him?

2. THIS shews us, why the Wicked desire to dye the Death of the Righteous, and would chuse to have their latter End like unto theirs. The reason is, because they know that Destruction is to the Wicked, and a strange Punishment to the Workers of Iniquity; whereas the Righteous shall enter into the Joy of their Lord. Hence it is, that some of them will cry to the Saints of God, give us of your Oyl, for our Lamps are gone out; and others will say give us of your Oyl, for we never had any, either in our Lamps or in our Vessels.

Num. 23. 10.

Job. 31. 38.

Mat. 25. 21.

Mrth. 25. 8.

3. IF Sincerity of Life be accompany'd with an happy End, this shews us the reason, why Satan attacks the People of God in the Hour of Death, with Accusations of Insincerity. This is

one

one of his poisoned Darts, and is most troublesome of all at such a time. If he cannot bring us to Hell, he will bring Hell to us: And his Rage is the greater, in that he feeth his Time is short. Old Mr. Dod, that faithful Servant of the Lord Jesus Christ, who dyed in the 95th. Year of his Age, told his Friends, the Morning before he dyed, that he had the Night before a sore Conflict with Satan, who told him he had been an Hypocrite, and preached Christ for base and low ends. But, said he, I answered him with the Parable of the Prodigal, and the History of the Publican.

4. HOW much then doth it concern us, to clear up our Sincerity to our selves? If we would dye comfortably, we must be able to assure our Hearts before God, through the Testimony of the Holy Ghost. We cannot say much good of our selves, but we must be able to say through Grace, *Thou knowest that I am not wicked: and that I desire to fear thy Name.* And with Peter, *Lord Jesus thou knowest all things, thou knowest that I love thee.* Some think, there is a shorter way to a comfortable Dying, by a secret they have hid from the Eyes of others; but this is the way that the Spirit of God commends to us, *If ye do these* 2 Pet. 1. 10, Job 10. 7. Neh. 1. 11. John 21. 17.

things ye shall never fall ; for so an Entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. And we are required To lay up a good foundation against the time to come ; not of Merit but Assurance \*. He that hath Riches, which is the case that the Apostle puts, and is not rich in good Works, and ready to communicate them to Christ in his Members, doth not lay up a good Foundation of Assurance and Comfort at Death : So he that hath Power, Wisdom and Honour, and doth not use them for Christ : and in a word, every one that doth not endeavour to mortifie Sin, and grow in Grace, doth neglect to lay the Foundation of a joyous End. And let not any think, the want of this may be supply'd by a strong Trust in the Lord Jesus Christ, (tho' indeed it is the best thing a Christian can do, when he comes to die) for such a strong Acting of Faith will not be in your own Power ; and if you shall be enabled by the Spirit, yet it doth not follow, that you shall have the joy of Faith, but you have Cause rather to fear it will be deny'd you ; because you have neglected the means, which God hath appointed you, in Order to an Abundant Entrance into Heaven.

\* Tim. 6.

19.

\* Dr. Bates

Sp. Perf. p.

57.

5. THEN

5. THEN all the Children of God should be willing to die. They should not meet Death as the King of Terrors, but as the Messenger of the Prince of Peace. It is no loss, but the greatest Gain to them. They part with a Body of Sin and Death, for a Crown of Life and Glory. And yet alas! how unwilling are most Christians to leave this World? How few can say with the Apostle, *I desire to depart, and to be with Christ, which is best of all.*

THIS is a very dishonourable thing to the People of God; it doth greatly reflect upon their holy Profession; it discourages the weak, and hardens the Wicked in their Unbelief.

Object. BUT possibly some may object after this manner: I like the End, but not the Way; it is not Heaven that I fear, but Death and the Grave; and it seems to me, that if those words of our Saviour, *Whosoever liveth and believeth in me shall never die,* were to be understood of Natural Death, he had been a more acceptable Saviour to many: And why might it not be so, when the price of his Blood is of infinite Value?

I Answer First, GOD doth not continue Death in the World, to his People, upon any such accounts as

these, as if Christ had not fully satisfied for our Sins; or as if he had not made Atonement for us; Or, as if the Righteousness of Christ were for the discharging of us from eternal punishment, and we were left to bear part of the Curse our selves in this Life. All which would lessen the Grace of God, the Righteousness of Christ, and the Consolation of Believers. Death indeed remains, but not as the Curse of the Law, for *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* Yea, he hath turn'd it into a Gospel Blessing: *For all things* (saith the Apostle) *are yours: whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.* Death is as much ours, as Life is; yea as much ours, as the Gifts of Christ's Ministers, and to add a greater word, as much ours as Heaven it self. For we hold all these by the same Tenure. *All are yours, ye are Christ's, and he is God's.* That is our Title to all these things.

2. THO' it would have been more pleasing to us, to have Death taken away, yet if we had but a perfect and clear view of the deep Counsels of God,

Gai. 3. 13.

1 Cor. 3.  
21, 22, 23.

God, we should judge it best, as it is: And in this case, we may call to mind that Excellent Saying of Christ to Peter; *What I do now thou knowest not, John 13.7. but thou shalt know hereafter.* This we may apprehend for the present, that God makes great Use of Death for the abolishing of Sin. And tho' God could do that another way, yet this is the best way because God hath chosen it.

3. IF Christ had wholly abolished Death, with respect to his People, then there would have been a greater distinction between the Righteous and the Wicked, than the nature of Faith would allow. But God hath ordained in the Gospel, that we should live by Faith. It is observable therefore, that the Pledg and Earnest which is given to the Servants of God, is no visible thing that doth affect the Eyes and Senses of Men. It is the Spirit of Holiness, not Riches, or Honours, or long Life, or Immunity from Death, that is the Earnest of their Inheritance.

4. DEATH is not so terrible a thing, but Faith and Love in frequent Exercise, will make us willing to pass thro' it, to the Fruition of God our Saviour. Especially if we look on Death

## A Funeral Sermon.

Dr. M. Bar-  
row.

Death in the Glass of the Gospel; for there we shall behold Christ on the Cross overcoming of our Enemies, and we shall see Death it self gasping, with its Sting plucked out, and all its Terrors quelled: His Death hath prevented ours and brought in Immortality.

USE 6. *Lastly*, THIS affords a great Consolation in the Death of Friends and Relations, how dear soever they were to us. It is true, the more Excellent and Useful they were, the greater is our Loss: but then it must withall be considered the greater is their Gain. As we may mourn, for that we are deprived of their pleasant and holy Conversation, so we may and ought to rejoice, that they enjoy a better. What Christ said to his Disciples, that we may suppose our deceased Friends and Relations would say to us; if ye loved us, ye would rejoice, because we go unto the Father; Or, rather, because we are with the Father. They have exchanged Earth for Heaven, an imperfect for a perfect State, Holiness for Glory, Faith for Vision, Hope for Fruition. They are gone from us, but they are not lost to us: they are not swallowed up of

John 14. 13.

of Death, neither are they separated  
everlastingly from us: *For those which sleep in Jesus will God bring with him.* <sup>1 Thes. 4:13, 14.</sup>

This is the Apostle's Argument, why  
we should not mourn *as those that have no hope.* Wherefore let the surviving  
Relations of Mr. Samuel Crisp (whose  
Death occasioned this Discourse) com-  
fort themselves with these words.

FOR he was one of those whom  
the Psalmist points out to us in the  
Text; *Mark the Perfect Man, and be-  
hold the Upright: for the end of that  
Man is Peace.* There was as great  
Appearance of Gospel Perfection in  
him, as in most Professors of Religion,  
I have known.

HE was one, who for many Years  
was acquainted with the Ways of  
God, and walked in them. He was  
one that magnified the Grace of God  
in Christ, and did not forget to main-  
tain good Works; without which the  
former is so far from being of any  
Value, that it is rather to be look't up-  
on as a blaspheming of Christ. Nei-  
ther did he overlook the Rewardable-  
ness of good Works in the sense be-  
fore explain'd.

HE

## A Funeral Sermon.

HE was a Person of great Integrity of Soul towards God and toward Man, a true *Nathaniel*, and (allowing for the Infirmities that are incident to God's Children) an *Israelite* indeed, in whom was no guile. He kept to his Profession in bad times as well as good; and could bear the Wind in his Face in the Way of Heaven.

HE was well reported of by those that are without, and also by them that worship God in a different Mode from us; and I may say Integrity preserv'd him. An Hypocrite may dress well, but his unsound Heart will discover it self.

HE was much with God in private Prayer; he often prevented the Dawnings of the Day in this Holy Exercise: God was his Refuge in time of Trouble, he poured out his Complaint unto him, and met with Sustentation and Comfort.

HE took Singular Delight in the Holy Scriptures: He read them diligently, and for his own Entertainment wrote them over in the Original Languages, (in which he had no mean Skill) that they might make the more power-

powerful Impression on his Mind and Memory. And this you know is one of the Characters of the Blessed Man, *Psal. 1.* And this Delight of his was such, that he found it the most Sovereign Relief against all Disorders of the Mind, arising from the Troubles of the World or otherwise.

HE hath been for many Years of Note amongst those, who have set themselves to promote the Gospel and Kingdom of Christ. He was of the first of those that joined in the Church Communion in the Way of the Non-conformist in this Town, and if I mistake not, the Survivor of them all.

HIS Love to the Name of God made him a Reprover in the Gate, for those common and infamous Sins of Swearing, and taking God's Name in vain. *Augustus Cæsar* gave this as a special Command to his Nobles and Officers, That they should not suffer his Name to be made too Common. And shall a mortal Man, tho' God by Office, be so tender of his Royalty, how becoming then, is it of the Great God, to enjoyn his Creatures, never to use his Name, but with the greatest Rever-

G  
rence,

rence, and to bind over the guilty to the severest Punishment? Yet such is the prevailing Atheism and Impiety of the Age, that many think not themselves Genteel enough in Conversation, unless they make bold with the Name of God. This he was wont to reprove in all Company where he was present: And such was his Resolution and Courage in the Cause of God, that he would not spare those of the highest-Rank. If we had many of his Spirit and Temper, it would be a great blessing in this degenerate Age. *The Tongue of the just is as choice Silver, but the Heart of the wicked is little worth.*

HE was a True and Faithful Friend, *usque ad aras*, and would take as much Pains in serving of his Friend, as any I have been acquainted with. And this took not up a small part of his Time, till his valetudinary State confin'd him to his Home. In some things he was of a warm Temper, yet always compassionate to the Afflicted and Necessitous, and took all Opportunities of serving them in his Sphere. He would often repeat those Words of our Saviour: *I must work while it is Day,* *the*

the Night cometh when no Man can work.

IN a Word, he was very patient under the afflicting Hand of God, tho' his Pains were very acute. And with great Composure of Mind and Resignation to the Divine Will, he submitted himself to that Operation that is terrible to Nature. He said just before, *This is the longest Day of the Year, and this may be my Admission into an Everlasting Day.*

AND tho' his Spirits were so sunk by the loss of Blood, and the length of the Operation, (which I mention without blame to any) that he spake but little, and very low, yet by what he spake it did appear, that he had the Comforts of the Holy Ghost in his last Moments.

I MAY, therefore, apply the words of the Apostle to him, though no Minister, 2 Tim. 4. 7. *He hath fought the good Fight, he hath finished his Course, he hath kept the Faith. Henceforth is laid up for him a Crown of Righteousness, which God the Righteous Judge shall give to him at that Day, and not to him only, but*

*but to all them that love his appearing.  
Yea, it is given to him in part already.*

OUR Work is to improve this Dispensation, so as to make a suitable Preparation for our great Change. And you that are his near Relations are specially concern'd. There hath been four very loud Calls of God in your Family, and one of them from the Ends of the Earth. You have lost a Father and Mother, a Brother and Sister, in less than three Years time; hereby Christ is knocking at the Door of your Hearts: You are now to consider, whether you will open to him or not. And O, that before this Discourse be over, which now draws near to an End, you would all resolve to give up your selves unto God thro' Jesus Christ. Your good Father hath instructed, exhorted, and reproved you; yea, and poured out many Prayers for you. But if after all, you shall reject the Counsel of God, against your selves (which God forbid) then all these Privileges and Blessings will rise up in Judgment against you. And he himself will say *Amen*, to the just and terrible Sentence of the Lord Christ against you, *Depart ye Cursed into everlasting Fire, &c.*

HOLY

## A Funeral Sermon.

16.

HOLY Mr. BOULTON on his Death-bed, charged his Children, that none of them should meet him in a state of Unregeneracy in the Day of Christ. Let me beseech you in Christ's stead, and in his who will now speak to you no more, that ye be reconciled unto God. And to that End, take heed of affected Infidelity, for that which is natural in all Mens Hearts is too much. Govern not your selves by the Principles of worldly Men, or their Practices, if you would not have your Portion with them. Attend to the Checks of Conscience, least it be feared as with an hot Iron. Observe the Motions of the Spirit, and when the Waters are stirred, hasten to the Pool for a Cure. Use the best Means, attend upon the most powerful Ministry, and shun the Company of the Prophane, especially of the Scoffers at Religion, who would make others as Mad as themselves. These things lay upon you, though God do all in your first Conversation. And this is an Hint to me, in the last place, to add this, that you pray continually for God's special Grace, that will infallibly cure an hard Heart. Now if it were a small Thing that I speak to you about, Who would blame you much,

## A Funeral Sermon.

much, if you did not give Eat? But when as it is a matter of Life and Death, how inexcusable will your Guilt be, if you shall refuse these Overtures of Mercy, which may possibly be the last, which God will ever make to you.

THE Gracious God hasten the fulfilling of his Promises and Prophesies of Old; the Relief of his Afflicted Church and People; the Accomplishment of the Number of his Elect; and with that the Times of Refreshment from the Presence of the Lord, when he shall come to be glorified in his Saints, and admired in all them that believe. *A M E N.*



*F I N I S.*